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THE LUTHERAN Witness

Official Organ of The Lutheran Church — Missouri Synod

LOUIS, MISSOURI

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LUME LXVII - No. 23

Chaplain Martin C. Poch Discovers Lutherans in Japan

(See item under "News")

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The American Bible Society's small volume of selected Scripture passages, often called the "Pocket Bible of the Blind," has been printed in Spanish Braille and in Portuguese Braille for the blind of Latin America. The first edition came from the press in September of this year.

Zion Lutheran Church, Linn, Kans., on June 20 dedicated a new Reuter pipe organ, the gift of Mrs. Paul E. Pronske and her daughter, Nadine. The organ is a memorial to Mr. Paul E. Pronske and Lowell Pronske, husband and son, respectively of Mrs. Pronske, who lost their lives in an airplane crash in December, 1945. The dedication ceremony took place on Mr. Paul E. Pronske's birthday.

With the broadcast of its Sunday morning service on Oct. 31 Pilgrim Lutheran Church, St. Louis, Mo., the Revs. Alfred Doerffler and E. C. Kieninger pastors, rounded out twenty years of continuous Sunday morning broadcasts over Station KFUO. The achievement of this record reflects the wholehearted conviction of the pastors and the congregation that radio is of inestimable value in the Church's work and deserves being pressed into service even though this may entail sacrifices.

Soon after the surrender of Japan Chaplain Poch made a tour of the Islands and met the family pictured in our frontispiece — mother, two daughters, and two granddaughters, together with their Lutheran pastor. The United Lutheran Church has been active in Japan since 1892 and has about five thousand converts.

Luther Memorial School, the joint enterprise of Trinity, St. Luke's, and Christ Congregations on the West Side of Cleveland, Ohio, began the new school year with an initial enrollment of 319 pupils. The plans involved in the merger were already reported in the LUTHERAN WITNESS issue of Aug. 10. Another joint school went into operation this term in the same portion of the city through the merger of Immanuel Lutheran School and St. Matthew's Lutheran School.

Christian day schools in the American Lutheran Church at present number thirty-one, with eighty-two teachers in charge. On Sept. 30 and Oct. 1 the American Lutheran Teachers Conference held its annual meeting in the auditorium of St. John's Lutheran Church, Fort Wayne, Ind. Its purpose was to strengthen the day schools now in existence and to promote the establishment of new and better day schools in the parishes of the American Lutheran Church.

A group of pastors and laymen in northeastern Wisconsin have formed the Shawano Lutheran Radio Association, incorporated under the laws of Wisconsin. Membership is open to all congregations in the Synodical Conference in Circuits 2, 3, 4, and 5 in the North Wisconsin District. The association has as its objective the broadcasting of church services, in which pastors and choirs of the area participate. The programs are on the each Sunday over Station WTCH, *Shawano Evening Leader* station, 960 from 12:30 to 1:00 P.M. Twenty- pastors have declared their willingnes take part in the broadcasts at the pre time. The Rev. W. A. Uttech is presi of the association.

St. James Lutheran Church, Burling Ohio, the Rev. E. G. Ripke, pastor, du the last summer won fourteen chil for Baptism through the vacation B school. The pastor declares that thirds of these were gained by mem

Gained for Church at Burlington, Ohio Through Vacation Bible School

of the congregation as part of the "E One Reach One" effort. Six years the congregation in the small town seventy-six communicants; now there about 130. Growth would have been e greater during this period if it had been for the considerable number transfers to other congregations.

Approximately twenty-five student Concordia Seminary, St. Louis, Mo., taking courses in Spanish. The beginn group is in charge of Mr. Richard Haw First-Year student, who taught Spa to American servicemen during W War II. Mr. Robert Hoeferkamp of Third Year instructs the advanced langu class. He served as vicar in our Spa congregation in Corpus Christi, Tex., a year. Mr. Fred Pankow, St. Louis teaches the Spanish literature cou During the present school year he h a research fellowship in Spanish at Wa ington University. Some of the stud enrolled are interested in Spanish marily for cultural reasons, but others looking forward to entering our rap growing mission field in Spanish-speak countries.

G. V. S

Collinsville, Ill., Church Adds Centennial Class to Its Membership

Holy Cross Church of Collinsville, Ill., celebrated its one hundredth anniversary this year. During the first six months of its Centennial Year this still virile congregation has gained the twenty-six adults pictured above. The pastor, the Rev. Theodore Roschke, a strong believer in personal mission work, has won almost 300 members through adult instruction in his twenty-six years at Collinsville. Holy Cross was organized in July, 1848, joined the Missouri Synod in 1849, and to date has been served by seven pastors. During the last quarter century its communicant membership has increased from 750 to 1,300. The congregation still maintains a parochial school, begun by the first pastor, the Rev. Friedrich Lochner. The present enrollment is 175. With the class appear the elder Rev. Roschke (l.) and his son, Francis (r.), called as assistant in 1947

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THE LUTHERAN Witness

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Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER; W. G. POLACK; G. V. SCHICK; R. R. CAEMMERER; L. W. SPITZ

Editorial

gment Day

Next Sunday, the Twenty-Sixth after Trinity, is the last lay of this Church Year. The Gospel for the Day pre- the great Judge on His throne rendering His verdict those who have been gathered on His right hand and those on His left. The two Epistles also speak of that "when the Lord Jesus shall be revealed from heaven His mighty angels," to take vengeance on those who ed not the Gospel and to be glorified in His saints and e admired in all them that believe (2 Thessalonians). passage from 2 Peter, in addition, reminds us that "the l is not slack concerning His promise." So the Collect gly is a prayer to be mindful of His coming "that we be stirred up to holiness of living," and the Introit is vent prayer that we may be saved:

Save me, O God, by Thy name: and judge me by Thy gth.
Hear my prayer, O God: give ear to the words of my h.

W. G. P.

We Interested in Unchurched Rural America?

In a news item in our last issue (p. 362) we men- the fact that in rural America today there are forty on unchurched. To show that there are those in our ch body who are vitally interested in these un- ched persons, we would refer our readers to the ex- nt essay on "The Rural Church" that was read before Western District Convention last summer. The essay read by the Rev. Walter Stuenkel and is printed in in that District's report (see LUTHERAN WITNESS, Oct. 19, 41, col. 3). We quote from the essayist's conclusion llows:

"There should also be a greater community spirit among our Lutherans. It is certainly true that our Lutheran Church withdrawn too much from community affairs in rural areas, what because of language and somewhat because of unionism ers. It is true that it is alone the Word of God that builds Church of God, but we must not lay barriers in the way by ing our obligations to the community. We must follow er. Look at his interest in the community welfare. We were y to see that our correspondents from other Districts brought vhat they are doing: one was successful in putting an athletic ram over in the town's public school, another brought electric s into the community, all of them stressed the necessity of friendly with everybody. Let us make the following sug- ons here: 1. By all means, do everything to erase any kind ejudice toward the church in the community. 2. Watch the perative movement and take a part if asked to do so. 3. We ld show a lively interest in the balanced farm movement, mbating erosion, in good farming methods. 4. Our Church ld have some kind of agency giving advice on where farms vailable in a Lutheran community, and it would not be out ason to give advice and even help to young couples anxious wn their farm. Farm owners make a strong church. 5. We ld be willing to offer our church property wherever feasible for community projects. But beware of politics. Since the rural church is often the focal point of the community, the pastor can serve well by calling attention after services to the Red Cross drives, etc. 6. The rural pastor should not hesitate to serve on community committees, to speak at community gatherings, to make every community contact possible."

W. G. P.

The Call of the Rural Field

The importance of the rural field for the Church was set forth in a striking address delivered by Prof. R. D. Mattson of Rock Island at the meeting of the Lutheran Editors' Conference held in that city a few weeks ago. According to the presentation of Professor Mattson, "rural" includes towns of 2,500 or smaller in Government classification. The year 1910 was the end of the golden age of American agriculture, followed by perpetual depression between the two wars. In 1910 most good land was taken up. Since then more than 50 per cent is urban. All the growth of the Augustana Synod has been in the city. Now 53 per cent in America is unchurched. In rural areas only 30 per cent go to church. The farther west we go, the worse the conditions. Washington State has 90 per cent unchurched; Oregon 89 per cent; California 88 per cent; of the 57 million in USA rural areas, only 17 million belong to any church. Dr. Mattson showed that surveys are necessary. Augustana gained in five years what it gained in 30 before surveys. Birth rate makes cities depend on rural areas for growth. In many churches 40 to 50 per cent come from the country. Out of ten, only three stay in the country. Only one third of the children of rural areas are enrolled in Sunday school.

Professor Mattson pleads for a consistent rural life program of the Church. The first to operate such a program is the Roman Catholic Church, which has 80 full-time men in the field. Fifty priests being trained in one diocese are given specialized training in farm life. "They know what they are about." Theirs is a hundred-year program. At a rural life conference a Roman bishop said; "If we can take rural America, we can take all of America."

We have given these data in the compact form in which they are offered in Professor Mattson's paper. They contain a vast amount of food for thought.

G.

Wall Mottoes

In most homes we find the walls of some of the rooms adorned with pictures, mottoes, and even poems or longer prose selections. If we enter the home of a Catholic family, we will in most cases find there pictures adorning the walls which inform us immediately of the religion of the occupants. In many of our Lutheran homes we have found such inscriptions as "Christ is the Head of this house," or "Be not afraid. Only believe," or some other comforting, instructive,

or warning word of God. This practice of adorning our walls with pictures or sentiments which tell of our faith in the Word of God, our love for the Savior, our confidence in His promises, is certainly to be commended. We know of cases where such a public confession proved helpful not only to the occupant and his family, but also to visitors who happened in and were impressed by the truth and power of such an appropriate word. We know also of cases where the picture or the sentiment upon the wall hushed or restrained the scoffer and the blasphemer. Before very long most of us will place new calendars upon our walls. Let us be careful to select those that are at least inoffensive and if at all possible use one of those which remind us of the Bible or some saying of Holy Scripture. If you are uncertain as to the proper selection, you may consult the pastor or teacher or write to Concordia Publishing House, St. Louis, Mo. Any of these will be glad to give directions and extend help in making these selections. S.

Lutheran Power Politics?

The resolutions of the United Lutheran Church convention by which it offered organic amalgamation with any and all bodies united in the National Lutheran Council * are printed in a special news story on another page. Our reporter expresses his amazement at the ease with which this resolution was passed. No questions were asked, no explanations given, no debate, no discussion, the U. L. C. offers to unite with any and all of these Lutherans, and so period. Applause and jubilation.

Was there ever a less meaningful resolution on a subject of the first importance?

Not only fellowship but organic union! Certainly there were men among the delegates sufficiently informed regarding the attitude of a very large contingent of Lutherans to realize that a resolution of the kind proposed is meaningless. One might defend, of course, the proposition that this free and easy way of offering organic union is predicated on the assumption that differences in doctrine do not matter.

Moreover, everybody knows that there is not the slightest prospect of such an amalgamation as here envisaged even if there existed no doctrinal obstacles. The synods constituting the U. L. C. would be among the first to call a halt to any merger that would convey the control of its colleges and theological seminaries, its missions in Africa and Asia, to a majority which has not contributed one dollar to these enterprises.

There is nothing wrong with the organic independence of the various bodies into which Lutheranism in this country is divided. This is *not* the oft-lamented "division" of Lutherans. Each of these bodies has a history of its own, each has institutions and missions established at great sacrifice, each therefore has its deep loyalties. There is something in the life of the Augustana Synod, for instance, the Evangelical Lutheran Church (old Norwegian), the Missouri Synod, the Wisconsin Synod, and even the smaller Danish, Finnish, and Slovak bodies that would be lost if their identity were given up by merger with another body. We are strong for Lutheran unity, but we are not primarily interested in mergers.

And our hope for eventual unity is exposed to many shocks, such as that which our people in Austin, Tex., received when a U. L. C. pastor of that city lately assisted at a Communion service in a Methodist church in which Evangelical, Presbyterian, and Campbellite preachers ticipated in the celebration of the Sacrament.

The *Christian Century* for Oct. 27 contains a very article occasioned by the U. L. C. resolutions. While less than usually exact in its statements regarding the souri Synod,† it strikes the nail on the head when it gests that in certain Lutheran unity proposals there s to be evident "the use of ecclesiastical double talk," moreover, Missouri has a great influence on the other theran groups "because in each group many church men lean toward Missouri." Again: "Many now regard U. L. C. offer as having been less a bid for unity than a to prevent the organization of a third force denomin which would leave it out" — that is, a merger of the A ican Lutheran Conference (A. L. C., E. L. C., Augus Lutheran Free Church, United Ev. (Danish) Church). would leave U. L. C. out in the cold. Lutheran P Politics? G

An Historian's Testimony

That eminent English essayist and historian Th Babington Macaulay has given us the following val testimony, which no Lutheran is to pass up or forget:

The Protestant boasts, and boasts most justly, that w civilization, and intelligence have increased far more o northern than on the southern side of the boundary, and countries so little favored by nature as Scotland and P are now among the most flourishing and best governed po of the world, while the marble palaces of Genoa are des while banditti infest the beautiful shores of Campania, whil fertile sea-coast of the Pontifical State is abandoned to buf and wild boars. It cannot be doubted that, since the sixt century, the Protestant nations have made decidedly g progress than their neighbors. The progress made by thos tions in which Protestantism, though not finally successfu maintained a long struggle, and left permanent traces, has erally been considerable. But when we come to the Ca Land, to the part of Europe in which the first spark of reform was trodden out as soon as it appeared, and from which ceeded the impulse which drove Protestantism back, we fi best, a very slow progress, and on the whole a retrogre Compare Denmark and Portugal. When Luther began to p the superiority of the Portuguese was unquestionable. At pr the superiority of the Danes is no less so. Compare Edin and Florence. Edinburgh has owed less to climate, to soil to the fostering care of rulers than any capital, Protesta Catholic. In all these respects, Florence has been sing happy. Yet whoever knows what Florence and Edinburgh in the generation preceding the Reformation, and what the now, will acknowledge that some great cause has, durin last three centuries, operated to raise one part of the Eur family, and to depress the other. Compare the history of En and that of Spain during the last century. In arms, arts, sci letters, commerce, agriculture, the contrast is most striking. distinction is not confined to this side of the Atlantic. The onies planted by England in America have immeasurably grown in power those planted by Spain. Yet we have no r to believe that, at the beginning of the sixteenth century Castilian was in any respect inferior to the Englishman. firm belief is, that the North owes its great civilization and perity chiefly to the moral effect of the Protestant Reform and that the decay of the Southern countries of Europe is mainly ascribed to the great Catholic revival.

While this was written nearly one hundred years the essential facts which he wishes to attest are still today. Macaulay, of course, speaks of the results of life only; however, through the testimony of the pre Gospel, Christendom was enriched with far more pre gifts of God. S

* Besides the U. L. C. — the A. L. C., E. L. C. (Norwegian), Augustana, Lutheran Free Church (Norwegian), two Danish and one Finnish body.

† The editor does not seem to know that we have c orated on a large scale with the National Lutheran Council we have not "organized an iron curtain" against other Luth

rowth in the Grace of Giving

AUL M. FREIBURGER, Billings, Mont.

od forbid that the gloriously ing work of the Church should be ered, hampered, or halted through k of funds in our Lord's treasury. Savior's world-wide Gospel cause go steadily forward. Judging by noney the Lord still supplies and ie many doors of mission oppor- ies He is opening to us at the nt time, our Savior is clearly indi- g to us that He wants us to expand Kingdom operations.

e need an all-around growth in grace of Christian giving, not ly to avoid deplorable deficits, but en wide the hearts and minds and s of all our people so that they — *rained by the love of Christ* — will honor the Lord also with their ance and with the *first* fruits of ieir increase.

ccording to the Golden Rule Foun- n, in 1933, national giving was At that time the national in- was less than one fifth of what now. Were we therefore to regain only this depression level of giv- contributions for Church and ty would be multiplied *fivefold.* if we attained only the Biblical and gave as faithfully as we now paying *two* tithes and more for cost of war, our present giving d be increased at least *sixfold.*

ll this is even more disturbing we know that through this year's ral income-tax reduction our ie are guaranteed additional dfall" resources. Why should not dly portion of this increased abil- e used for Kingdom purposes?

An Alarming Symptom

ie present precarious condition of Lord's treasury is an alarming tom of a deep-rooted malady in spiritual system that calls for it, immediate, corrective treat- . We need growth in the grace knowledge of our Lord and Savior, that we may learn to practice the tural principle of proper propor- te Christian giving.

s New Testament children of the dom of Grace, we certainly thank that, also for our giving, we are onger subject to Old Covenant ionial rules and regulations. How- in the full light and liberty of Testament Gospel grace, ought not ll-consuming and all-compelling of *Christ* constrain us to want to of our own accord even more liberally — as God hath prospered us, according to the blessing of the Lord? With our dearly beloved Savior's limitless dying love ever before us, ought we not be thrilled to contribute voluntarily at least as much as God's grateful people returned to Him under compulsion of the Ceremonial Law?

Nowhere in the New Testament has the gracious and bountiful Giver declared that He wants us to do LESS for Him and His kingdom simply because we are more richly favored with the whole counsel of God and are undeservedly privileged to bask in the full radiance of His redeeming sacrifice. Why, in this year of New Testament grace, should we habitually think only in terms of ten per-cent minus when there is every good and valid reason that we ought to be thinking in terms of ten per-cent *plus?*

Bible Percentages

Ought not our New Testament better understanding, our New Testament faith-born greater love and deeper gratitude prompt and impel us to want to give to our Savior — who gave *Himself* for us — in the measure of a faith-filled Abraham, and according to the gladsome, ungrudging portion of a thankful Jacob? The remarkable proportion of those self-giving Macedonians, the generous, cheerful 50% giving of a re-born Zacchaeus, the truly sacrificial 100% giving of the Widow, were written also for our learning.

Our general, too low standard of substance stewardship, whether due to lack of knowledge, gross misunderstanding, insufficient information, poor example, weak faith — must be raised, and, under God, will be lifted when we grow spiritually, *grow* in grace and in the knowledge and in the love of our Lord and Savior Jesus Christ.

Remove the Bottleneck!

God helping us, we *must* remove that dangerous "bottleneck" which constantly threatens to seriously impede our progress in practically all departments of Kingdom expansion, specifically in the all-important fields of missions and education. We have every confidence that our present financial difficulties will be adequately resolved by God's children who have dedicated their lives and consecrated their fortunes to support and extend His glorious kingdom, according to their God-given ability.

Spirit of Grace, graciously grant us growth also "in this grace," the grace of proper proportionate giving to *Him* and for *Him* who gave His *all* for us!

Those Thankful People

By MARTIN S. SOMMER

I

Every Christian who is truly thankful has even now a foretaste of the blessedness of heaven. It is not difficult to recognize this when you read the hymns of thanksgiving and praise which some of our Christians have provided for us. There are those lines of thankful Joseph Addison:

When all Thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise.

That celebrated English poet and writer had tried to follow the advice: Count your many blessings. But he soon discovered that there were too many to count. Therefore he tells us:

Ten thousand thousand precious gifts
My daily thanks employ;
Nor is the least a cheerful heart
That tastes those gifts with joy.

True, we may not be able to count all our blessings, but we dare not forget all of them, even as the Psalmist invites us: "Bless the Lord, O my soul, and forget not all His benefits." Let us begin by thinking of those blessings that are mentioned in our Creed. The very first Article reminds us of all that God has done for us in creation, that He has given us our eyes and ears, our reason and all our senses, that He has given us such a superabundance of air, water, and food, that through all the many years of our life He has continued to provide all this for us without any merit or worthiness in us. If we read and repeat once more what the Catechism enumerates in explanation of the Fourth Petition, where we pray: "Give us this day our daily bread," what innumerable blessings will come to our mind. Certainly these rich gifts of God given us so freely even before we could ask for them should cause us to join John Mentzer in saying:

Oh, that I had a thousand voices
To praise my God with thousand tongues!
My heart, which in the Lord rejoices,
Would then proclaim in grateful songs
To all, wherever I might be,
What great things God hath done for me.

However, we haven't touched upon the most precious gifts of God. They are recorded in the Second Article of our Creed, where we are told that God has not only provided for our bodily needs, but He has provided a wonderful cure for the sin, misery, and sickness into which we plunged through our own folly and wickedness. Our Lord Himself has suffered the punishment which we deserved and now through His Word bestows upon us the full blessing of forgiveness and pardon of sin. Should not this blessing cause us to join the Psalmist in saying: "What shall I render unto the Lord for all His benefits toward me?" (Ps. 116:12.) The Apostle Paul was so grateful for the forgiveness of his many and terrible sins that he thanked God every day for this blessing of pardon alone.

Nor did God stop at this gift. He also gave us His Holy Spirit. That Holy Spirit has entered our heart and is now active in us, curing us of our sin sickness. He is giving us strength to overcome doubts, fears, malice, hatred, selfishness, unbelief. He is giving us power to stand even against the wiles of the devil.

II

Do you know why at times spiritual gifts of faith and godliness, love and patience, are said to be gifts of God's Holy Spirit and then again we are told that they are gifts bestowed upon us through the Word of God? These two statements do not contradict themselves, for the Holy Spirit does His work in us through the Word of God. Just as the water pipes bring our good water into our homes, just as the wires bring electricity into our homes, so the Word of God brings the power of the Holy Spirit, the Spirit of God, into our hearts and minds. When we are weary of well-doing, He rouses us, cheers us, invigorates us, so that we again with courage and hope follow Jesus, fight against sin, and serve the Lord with gladness. Think of it, my dear Christian, you have also grieved the Holy Spirit with your shortcomings and sins, but God hears your prayer: "Take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation." Through God's Word He has preserved you as a child of God and has renewed your interest in the Kingdom of God and your devotion to the blessed Savior. Does not all this move you to join Paul in saying: "Thanks be unto God for His unspeakable gift" (2 Cor. 9:15)?

III

Now we have mentioned a number of very precious gifts of God, but no doubt you, my dear reader, will think of special gifts which God has given to you. There are your Christian parents, your dear sisters and brothers, or husband, or wife, which God has provided for many of you. Don't forget the chastisements of God by which He has corrected you. If you do think of the cross and the suffering, or the so-called misfortunes or disappointments which you had to endure or must endure at the present, then think of the far greater and more severe suffering of the Lord Jesus, who nevertheless again and again thanked God, His heavenly Father. Even in the night in which He was betrayed, when He was fully conscious of facing the very pains of hell, He yet sang with His disciples a hymn of praise to His God. Moreover, millions of His disciples have learned this art of thanksgiving from their Savior. They learned that wonderful wisdom of recognizing God's goodness even through tears and in the midst of tribulation. One of them tells us:

In life I often have discovered
With gratitude and glad surprise
When clouds of darkness o'er me hovered,
God sent from them my best supplies.

In addition to all this, God has provided for our entire future. many precious promises we have assure us that God will never for us and will continue to guide, nou protect, and bless us as long as we on this earth and finally receive us everlasting glory! This should cau to join Peter in his beautiful doxol "Blessed be the God and Father o Lord Jesus Christ, which accordin His abundant mercy hath begotte again unto a lively hope by the re rection of Jesus Christ from the d to an inheritance incorruptible and defiled and that fadeth not away, served in heaven for you, who kept by the power of God through unto salvation ready to be reveale the last time," 1 Pet. 1:3-5.

Do not stop here, but prayer consider the wonderful providenc which you have been protected guided during your life. Then thanks, not only with your heart lips, but show your gratitude als your life. Since God is not wear doing good to others, let us not w in well-doing, for in due season shall reap if we faint not.

United Lutheran Church in Americ Meets

By MARTIN A. BERNER, Philadel

It was in Philadelphia, under the leadership and guidance of Henry Melchior Muhlenberg, that the first Lutheran synod in America was formed, in the year 1748. It was in Philadelphia that the sixteenth biennial convention of the United Lutheran Church in America was held during the days of Oct. 6—14 in 1948. The opening service of the convention was conducted in the Church of the Holy Communion, beginning at 10:00 A. M., on Oct. 6. The Rev. Dr. Franklin Clark Fry, President of the United Lutheran Church in America, preached the sermon, basing his theme on the Invocation used in all morning worship services in the Lutheran Church: "In the name of the Father, and of the Son, and of the Holy Ghost." The administration of the Lord's Supper was under the direction of the Rev. Dr. F. Eppling Reinartz, secretary of this Lutheran body, who was assisted in the distribution of the elements by four Presidents of constituent synods.

All business sessions were held in Town Hall on Broad Street, opening on Wednesday afternoon, Oct. 6, and continuing through Oct. 14. The roster of delegates from all parts of the United States and Canada totaled 576. The Rev. Oscar F. Blackwelder served as daily chaplain and conducted all devotions. Dr. Fry, re-elected to his third term as President of the ULCA, presided at all sessions. In his opening report to the convention, President Fry referred to the growth of the United Lutheran Church, which this year is observing the thirtieth anniversary of organization. He stated: "By every q titative measurement the years just be us have been marked with notewo progress. Our Church's membership t have steadily increased, borne along only by the phenomenal birth rate, bu accelerating evangelism. The ten- downward slide in Sunday-school en ment has been arrested and encourag reversed." Dr. Fry described as "dist ing," however, "the fact that our fa knew the Word of God more intim than we do, and there is an immi danger that our children's acquaint with the Scriptures will be even blurred and feeble." He called for recruits for the ministry and the diaco as he reported that while there has a gain in enlistments for the ministry the service of deaconesses, yet the nu of volunteers is not yet equal to the ber of vacancies.

In the nine-day sessions missions education and activity were given due sideration. Reports and surveys of mittees on laymen's work in the Ch the Women's Missionary Society, youth work were offered. The wor foreign, of home, and of social mis received considerable attention. The ter of Christian education in all fields thoroughly aired. Recommendations placed before the convention and ado which emphasized and authorized church colleges should expand their cational services off the campus in that more young people and adults have an opportunity of finding the C tian approach to the problems of our

fter studying a proposal to set up a em of Lutheran parish weekday ols, the convention decided that no n shall be taken at this time. The d of Parish and Church Schools was ted authority to continue its study to formulate a statement of aims and dards for Christian day schools. It however, in the meantime encourage ed experimentation of Lutheran par- schools under congregational sponsor- without committing the entire Church general policy on the matter. The ention went on record as opposing slation which fosters Federal control ducation and tends to handicap pri- ly supported schools." A proposal to $6,000,000 during the next two years he building needs of Lutheran semi- es and colleges was accepted.

he largest budget in the history of the ed Lutheran Church in America was ted. The assembly voted the sum of 00,000 as a budget for the next bien- n for the work of the ULCA. This is expected to bring the total goal ne Church for the two-year period to nprecedented $20,000,000.

Lutheran Union

Vith intense interest your Lutheran on reporter, together with other breth- of our Missouri Synod, looked forward ne subject matter for consideration on genda for Tuesday afternoon's session, 12. The convention chaplain in his tional address intimated that the pres- session would probably be "the most ortant" and "historic" of all the ses- s for this biennium convention. The had come for the "Report of the cial Commission on Relations to Amer- Lutheran Church Bodies." The pro- l presented to the convention was the wing:

n the conviction that this is God's day for eran union in America,

n glad response to many voices that are g raised among Lutherans in America pro- g constructive action toward that goal, and n order to present to a troubled world a nearly united front for Christ in the proc- tion of His gospel,

The United Lutheran Church in America by declares to all bodies now constituting National Lutheran Council its desire to e with all or any of them in organic n, and

Hereby instructs its Special Commission on tions to American Lutheran Church Bodies eet with similarly empowered commissions ese bodies to confer upon and negotiate ic union or steps leading thereto,

And authorizes its commission to participate rafting a constitution and in devising such nizational procedures as may seem wise in ting such union, this Commission to report ndings to the United Lutheran Church in rica for consideration and final action. *th and Life*, p. 340.)

The recommendation having been read, ident Fry invited discussion on the osal, calling the same "one of great ity and possible historical signifi- e." We sat on edge, wondering what nt happen. We anticipated that we nt have an afternoon of long debate his truly grave recommendation. And t happened? In less than five minutes proposal "to effect organic union" with or any of the other seven Lutheran ps now part of the National Lutheran ncil was unanimously adopted. A burst pplause by convention delegates and ors followed approval of this proposal. could hardly conceive and believe that commendation of such wide-sweeping implications could have been adopted so quickly and readily without even one voice in challenging debate. Not one word of information on the importance of this measure was asked for, not a single voice questioned whether any or all synods concerned were now agreed in doctrine and practice or could hope to agree.

Bishops?

Two sister synods, The United Evangelical Lutheran Church of Argentina and The Evangelical Lutheran Church in Liberia, were received into membership of the ULCA as associate synods.

A special commission to study the use of ecclesiastical titles for the officers of the United Lutheran Church, such as "archbishop" for the President of the Church and the titles of "bishop" for the presidents of synods, with a view to making them "conform more nearly to churchly and historical usage," was authorized by this convention.

On Saturday afternoon a caravan of 20 busses and many private cars carried the delegates and visitors on a pilgrimage to the Augustus Lutheran Church at Trappe, Pa., and to historic Valley Forge, where a brief Thanksgiving Service was held at Washington Memorial Chapel. A highlight of the convention days was the Rally Service held on Sunday afternoon at the Philadelphia Academy of Music, with prominent Lutheran churchmen from various countries as the speakers

At the closing session, Des Moines, Iowa, was chosen as the place for the next biennial meeting in 1950.

Adequate Support for Our Colleges

By L. J. SIECK, St. Louis

$1,286,500.00 — One Million, Two Hundred Eighty-Six Thousand and Five Hundred Dollars! For what? To maintain and operate for one year our secondary schools, colleges, and seminaries for the training of ministers and teachers. Is there no way of reducing this large figure? Is so extensive an educational program really needed by our church body? Could we not do our part in carrying out our Savior's great commission to preach the Gospel to every creature without this expense of training ministers, missionaries, and teachers?

What is the answer to such questions?

When our Synod was organized, our fathers wrote into its constitution as Article III: *Object:* "The objects of the Synod are: 1. The conservation and promotion of the unity of the true faith (Eph. 4:3-6; 1 Cor. 1:10) and a united defense against schism and sectarianism (Rom. 16:17); 2. The joint extension of the Kingdom of God; 3. The training of ministers and teachers for service in the Evangelical Lutheran Church."

These first three purposes for which the congregations comprising our Synod united their efforts are closely related to, and dependent upon, one another. If the unity of the true faith is to be conserved and promoted and a united defense maintained against schism and sectarianism, it is obvious that the ministers and teachers of the Church must be thoroughly indoctrinated in the Holy Scriptures. If our congregations are jointly to extend the Kingdom of God, they must have men with adequate training to be true ambassadors for Christ, going into all the world.

Accordingly, it is not an overstatement when we say that the success of all our activity as a Church depends, under God, upon our ability to assure a steady supply of ministers and teachers trained in the doctrines and methods which alone can serve our purposes. In this sense our colleges and seminaries are the very heart of our Church's work, from which its life-blood flows into all its activities.

Our educational institutions for the training of ministers and teachers have grown, under the gracious blessing of our exalted Redeemer, from the little log-cabin college and seminary in the primeval forest of Perry County, Mo., to two theological seminaries in the United States and one each in Brazil, Argentina, India, and China. To prepare students for admission to Concordia Seminary, St. Louis, we maintain ten preparatory colleges, one of which is located in Canada. To prepare men and women for teaching in our Christian elementary schools, we have our normal schools at River Forest, Ill., and Seward, Nebr. The investment in the physical properties of all these schools has a capital valuation of about $9,500,000. The enrollments at the schools in the United States and Canada last year listed 2,099 ministerial and 826 normal school students.

Do we need that many? Yes. We should thank God for these young Christians, who aim to dedicate themselves and their life's service to the ministry of our Church. We should not neglect the prayer our Lord has bidden us bring before the Throne of Grace: "Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest."

For years the shortage of teachers for our schools has been acute. The Statistical Bureau of Synod reports 263 vacancies in parishes on Oct. 29, 1948. During the last years the District Presidents, meeting as the Board of Assignments, have faced a shortage of candidates. This was true also in 1945, when the St. Louis Seminary, operating under the wartime acceleration of courses, graduated two classes within six months.

With a missionary expansion program, with a better understanding of active personal witness-bearing for Christ, our Savior, evident in our membership, and, above all, with a firm trust in the Lord's continued blessing upon our Synod in its second century, the need for men to serve us as ministers, missionaries, and teachers cannot decrease. The number needed must increase. Our support of our colleges and seminaries should, therefore, be an adequate support, both in prayers and in gifts.

Let us pray as Moses did in Psalm 90: "Let Thy work appear unto Thy servants and Thy glory unto their children. And let the beauty of the Lord, our God, be upon us: and establish Thou the work of our hands upon us; yea, the work of our hands, establish Thou it."

Station KFUO Dedicates Large Annex

By H. H. HOHENSTEIN
Director of Station KFUO

I

A very large number of friends of Station KFUO from far and near gathered in the chapel of Concordia Seminary on the afternoon of Oct. 17 to witness the dedication of the sixty-one foot addition

The New Addition to Station KFUO

to the Station. Weather conditions unfortunately did not permit the outdoor celebration at the radio station, as had been planned. Many more thousands listened to the one-hour dedication service broadcast over KFUO and KFUO-FM. Speaker on the occasion was the Rev. Prof. L. C. Wuerffel, Dean of Concordia Seminary. The Rev. Alfred Doerffler, chairman of the Board of Control of Concordia Seminary, performed the act of dedication, and Prof. J. H. C. Fritz, D. D., charter member and chairman of the KFUO Radio Committee, spoke well-chosen words introductory to the dedication. The choirs of Greater St. Louis sang two anthems. Open house was held after the service, and the many visitors were highly pleased with the excellence of the work done by both the architect, Mr. Kenneth E. Wischmeyer, and the contractor, Mr. Arthur Franke, president of the Dickie Construction Company, both members of our Lutheran churches in St. Louis.

This up-to-date addition was needed to enable KFUO to carry on its ever expanding work. We are now operating two stations, KFUO and KFUO-FM, and are enjoying the privilege of unlimited time on our FM station. This great step forward called for more manpower, more facilities, and more office space.

Other Expansion Projects

The dedication of the spacious annex does not mark the culmination of our historic Expansion Program, but only the completion of the first of five major projects. The other four endeavors consist of the development of the 1,000-watt FM station into a 10,000-watt plant; removal of the present AM station from the campus of Concordia Seminary to a new location; increase in power of the AM station from 5,000 to 10,000 watts; increase of broadcasting hours of the AM station from daytime to unlimited time; erection of a large auditorium studio. Due to the rising cost of building material, labor, and equipment, the cost of these projects will most likely exceed the original estimate of $300,000, and a few years will elapse before all of them can be completed. Some of them are still in the initial stage. Every phase of this Forward Movement has but one purpose: the furtherance of the Gospel, "that a man is justified by faith without the deeds of the Law." This Gospel KFUO preaches *every* day of *every* week of *every* month throughout the year.

KFUO's growth has been phenomenal. Established in the dark attic of the old Seminary in December, 1924, KFUO went on the air with only two hours a week and 500-watt power. Today it is using 5,000 watts. The schedule of programs calls for eighteen consecutive hours of broadcasts every day, 6:00 A. M. till midnight. Twenty-four years ago only one full-time worker was employed; today, there are thirty. This growth is all the more noteworthy because the station faced a life-and-death struggle at one time, when another station petitioned the Federal Communications Commission to delete the "Gospel Voice." The result of that costly and long-drawn-out legal battle was that the Lord not only prevented the silencing of KFUO, but moved the hearts of the members of the FCC to give us more facilities than we ever had before, so that today KFUO is one of the leading stations of its kind in the world. Its influence is world-wide as originating station of the Lutheran Hour. It not only originates the Lutheran Hour, but the Lutheran Hour itself was conceived and born in the meetings of the KFUO Radio Committee. KFUO is indeed a great and important missionary institution of our Church.

Not only the work of the KFUO Radio Committee is expanding, but also the work which it does as the Radio Committee of Synod. To mention only two things: (1) we are offering to all the pastors of Synod ready-to-use program material; (2) we have arranged for the First Annual General Radio Conference to be held in November at the Claridge Hotel in St. Louis and have invited all of the leading radio men of our Synod. The general purpose of the conference is the development, improvement, and co-ordination of radio work in Synod.

One of the Offices in the New Addition

The Westminster Study Edition of the Holy Bible

Under the title appearing in the heading, The Westminster Press of Philadelphia, Pa., has put on the market a book which ranks high as a product of the bookmakers' skill. Clear type, the arrangement of prose sections in paragraphs and of the poetic sections in lines, fine maps and an extensive concordance merit commendation. The introductory sections to the two Testaments and to the several books as well as many of the notes contain much that is of sound value. It is, therefore, so much the more to be regretted that the book does not measure up to our expectations in many of its remarks. study helps. We shall try to make clear what we consider particular faults.

The front flap advances the claim that the reader will learn from the work "what the Christian Church believes about the Bible." But a merely casual survey shows that the authors responsible for the treatment of the Old Testament weave into their "helps" the findings of the old rationalistic Higher Criticism rather than reflect the position of the Christian Church. The Prophets of the Old Covenant are conceived of as bringing God's Word merely as the insight which they themselves gained of God and of His will. According to the *Study Edition*, it appears that the job of the Prophets was to int

the will of God and to mold the ion of Israel merely on the strength eir own convictions, and that they not the mouthpieces of the Lord, transmitted His Word to men in the e in which the Church has always rstood the activity of the Prophets. n regard to the origin of the Old ament books, the *Study Edition* de- s that they grew out of a process of pilation by unknown authors, who on sundry sources, and that there much editing and re-editing until e books finally emerged in the form hich we now have them. We are assured that our Pentateuch, the five s of Moses, "did not receive its final until about 400 B. C.," and that the alled Hagiographa, a term which in- es the Psalms, Proverbs, Job, and r books, were brought together into llection even as late as 132 B. C. What volume, then, offers its readers is ing more or less than the old docu- tary theory, and the unwary are led to ve that they are studying the Scrip- s, when in reality they are being led ccept human theories at variance with clear teachings of the Bible.

few examples to illustrate the *Study ion's* Modernistic approach to the Old ament may be in place. In speaking he ten generations before the Flood, authors of the *Study Edition* maintain "the figures here are also to be con- ed as traditional rather than as his- al." Vv. 1—4 of Genesis 6 "go back n old fragment of mythology which has used in Hebrew tradition," and the d story "was probably brought from opotamia by the Hebrew patriarch ward into Palestine." The authors ntain that Moses is not the author of teronomy, but this book "is to be erstood as a series of addresses by es in the sense that it is a noble and ired interpretation of the Mosaic cov- nt for the needs of the people in a r day." The ancient Messianic proph- s fare particularly badly. Rationalism Modernism, of course, cannot concede there actually were such in the sense which the Church has understood the n. The *Study Edition* explains the ning of Gen. 3:15 to be "that all the endants of the woman would have to end with sin all their lives." "The of sorrows and acquainted with grief" interpreted as a reference to the phet — whoever he may have been, e the passage is not regarded as writ- by Isaiah. The "light to lighten the tiles" is said to be Israel, not Christ. Prophet Isaiah's statement regarding virgin's son is claimed to have been inally spoken of a birth in Isaiah's own s. When Jesus in the New Testament ted Ps. 110:1 to prove His divine nature n the Old Testament Prophet, the *Study tion* notes that "Jesus quotes Ps. 110:1, ularly supposed to be by David and to r to the Messiah." The sufferer in lm 22 is said to be "an individual who ers because of his faithfulness to God ng the semipagan Israelites, but he suffers as the leader of the faithful." There are many other instances where Modernistic trend of the volume is in ience. Space forbids us to go into ater detail. In fairness it should, how- r, be added that the book is the com- ite result of the labors of quite a num- of Biblical students and that, according each writer's leanings, Modernism is in evidence to a varying degree in the sections treated by different individuals.

What makes the volume particularly dangerous in our estimation is the fact that the authors use the same terminology as is current in the Christian Church, but in a modified meaning. Thus, for example, Jesus is spoken of as the Son of God, although nowhere, to our notice at least, is there a clear-cut statement that Jesus was God and Man in one person.

There is much Bible study carried on in our Church at the present time. Our people are looking for suitable books to deepen their understanding of the Scriptures. It is important that they choose the best. Unfortunately, we cannot recommend the *Westminster Study Edition* of the Bible, in spite of the fact that it is being advertised in Lutheran church papers and offered for sale by Lutheran book depositories. G. V. S.

Lutheran Europe – A Close-Up

By THEODORE GRAEBNER

The paragraphs which follow are written to satisfy many inquirers as to just what is true about Germany today. The facts submitted are based on observations made while visiting Germany (American Zone) during June and July last summer and on other direct contacts. What is here submitted is a factual account, telling how our Church in Europe is faring under present economic and political conditions. We hope to deal with the spiritual aspects of European Lutheranism in a later article.

To begin with — yes, there is still an *economic situation* which no one can even begin fully to understand who has not witnessed conditions with his own eyes.

There is still a deplorable shortage of fat, meat, and milk for children. Uncounted children are sick, they lack clothing and shoes, are neglected, and their morals are continually in danger. Those fortunate ones who were given some days in camp — about 168,000 out of many millions — were generally so weak that participation in sports was greatly limited.

It is the millions of refugees that create the largest problem. From eastern and southeastern Europe twelve million German settlers, some of whom have lived in these countries (Rumania, Hungary, Yugoslavia, Poland, Czechoslovakia, Russia) for several hundred years, have poured through the Russian Zone into Western Germany. The condition created by this situation beggars description. We remember that Germany was overpopulated even in times of peace. With a territory of about 180,000 square miles (Texas has 265,000), it had a population of 70,000,000 (compared with Texas' 7,000,000). Two thirds was Protestant, one third Roman Catholic. For many years forty per cent of its population was engaged in industry, and only through income derived from heavy exports was the country able to feed and clothe its population. In normal times less than one third of its people are employed in agriculture. Much of the country offers only thin, sandy soil for the farmer. It is evident that the Morgenthau Plan was designed to condemn a large part of the population to death by starvation.

The Lot of the Farmer

Only by firsthand acquaintance with these conditions as revealed by travel under military escort is one able to comprehend the seriousness of the situation. The German soil has been worked for a thousand years, in many localities for fifteen hundred and two thousand years, and produces practically nothing without constant use of fertilizer. The industries which produced artificial fertilizer being no longer in existence, the farmers are dependent on manure, and on this commodity the lives of millions depend. Now, remember that the greater part of Eastern Germany is occupied by the Russians, where no exports to Western Germany are permitted. There, everything beyond the barest necessity of the population is claimed by the Russians and must be delivered to them. This makes the preservation of human life in Western Germany a matter of serious concern to the occupation governments. Into a country which was in prosperous times of peace unable to feed its population, more than 12,000,000 refugess have been poured, including the aged, the sick, and the invalid, and with the rarest exceptions these have arrived penniless, carrying their only possessions in bundles on their backs and in handbags or pushing them in wheelbarrows.

The Refugees

During his visit to St. Louis, Bishop Meiser gave us the following data regarding the situation as it affects Bavaria. To the 1,500,000 Lutherans in that area of Germany, 700,000 Lutheran refugees have been added. These are to all appearances permanent additions to the population. There is no place for them to go. The resulting conditions are most pitiable. As many as eight adults sleep in one room. There are many barracks housing three to five hundred. These are huts that have practically no partitions. The refugees are largely a class which cannot find work. There are doctors and lawyers, accountants and office workers, while the Russians have held back the mechanics and laborers wher their families were compelled to leave. This condition is growing steadily worse, since the refugees continue to come. These are now composed not only of Germans, but of people who only two years ago brutally expelled them from their homes. They are Poles, Czechs, Hungarians, Rumanians, Russians, who have found life unbearable under the Communist regime. There are still hundreds coming across the eastern border every day into Bavaria. They all must be fed, they must receive shelter, clothing, fuel. When Dr. Gerstenmaier declares that this is a situation without parallel in history, he is stating a simple fact.

We saw in Bad Boll some thirty families, among them fifty children of school age, who had arrived in a state of exhaustion and were unable to continue. They have been in the institution for two years, and most of them are penniless and depend for every meal and for all their clothing upon charity.

The future for the physical and spiritual preservation of these millions looks dark. The years of undernourishment are beginning to take their toll. Mrs. Meiser told us that of a group of 265 children of school-going age, 160 were found to be tubercular.

The task to provide for these folk is beyond the strength of the *Hilfswerk* (the great relief agency of the Lutheran churches in Germany, headed by Dr. Eugene Gerstenmaier).

The Russian Sector

The picture would be incomplete without a glance at conditions in the Russian sector. These are the creation of our own folly. Remember that through agreements adopted at Yalta the American armies which had penetrated as far as Prague were compelled to withdraw and yield large areas of Eastern Germany to the Russian allies. Also the armies which were ready to occupy Berlin were held at the Elbe until the Russians were able to break down military resistance and occupy the greater part of Prussia, including Berlin. What is in the public eye is the struggle for Berlin, serious enough, since our withdrawal from that capital would signalize the complete Sovietization of all of Germany to the Elbe River. It would mean the destruction of church life and what we call Christian culture. One of the failures of Amsterdam was the refusal of the Assembly to demand justice for the Baltic Provinces of Latvia, Estonia, and Lithuania, who submitted to the Assembly the dreadful story of the violation of every religious and human right when the Russian juggernaut rolled over these strongholds of Lutheranism. The following items of life in the Russian Zone we picked up from the news columns of a Stuttgart paper.

August 7. Berlin. Two Germans receive seven years penitentiary for aiding Russians to kidnap German journalist Wm. Duisberg. They signed a confession that they had committed this and former kidnappings for the Russian authorities. (Reuter Dispatch.)

August 7. Berlin. Dr. Fritz Loewenthal, formerly leading Communist in East Zone, reveals detail of uranium mining in Saxony. Publicly states German laborers are treated like lowest slaves, working all day while standing in a foot of water and if sick more than three days are deported to unknown destinations; also thousands of German women work in these mines.

August 8. Berlin. Youth organization in British Sector of Berlin protest against concentration camps in East Germany, also Buchenwald, Potsdam, and four others, also slave labor in uranium mines where 150-200,000 persons (age 12—80) are employed. There are again public hangings in Buchenwald and no trial in a single case of thousands transported to Russia.

August 8. Vienna. 3:30 P. M. On one of the most public traffic corners men get out of a blue Mercedes car, pick up a man who struggles but is hauled into car which then disappears, followed by a jeep with four Russian soldiers.

The *Sonntagsblatt*, published by Bishop Hans Lilje at Hannover in its issue of April 19, 1948, reported on the German children being held in Polish camps by the Russians. The reports are based on investigations by Swedish and Silesian committees, which until recently were permitted to visit these camps. There are 20,000 German children who became separated from their parents when the Russians invaded Poland and of children evacuated out of German industrial cities during the bomber attacks. These children are hermetically sealed off against the rest of the world. They are being handed over to Russian employers of labor at so much per head. The price of a boy of 14 is from ten to fifteen thousand zloty (the zloty, about eleven cents before devaluation).

In October of last year, 160 children reached Breslau but were transported back to Poland. One third of them had neither shoes nor coats, being clothed only in pants and a shirt. Most of them slept without covering on the naked ground. Their nourishment was half a quart of water soup and four slices of bread per day. Bloated figures, dropsical edemata are common.

These conditions constitute a momentous Lutheran problem. Lutheranism in the Baltic Provinces has been practically wiped out. Slovakia, with more than 600,000 Lutherans, is being ground into the mud. Finland, with 3,600,000; Hungary, with half a million (their leaders recently sentenced to jail on trumped-up charges); Rumania, with 400,000; Norway, with 3,000,000; Germany, with 40,000,000 — all of these are countries suffering the aftereffects of the most destructive war in world history or are bereft of every civil right by the committee of thirteen men (Politburo) in Moscow who rule the Soviet Republics.

Muehlenberg Orphans

When the Canadian Pacific liner *Beaverbrae* left Bremerhaven, Germany, on Sept. 18, en route to Quebec, she carried among her 784 passengers 490 Lutherans, proceeding under Canadian Lutheran World Relief to live with relatives in Canada. The transfer was made under Canadian Christian Council for Resettlement of Refugees (CCCRR), from Camp Muehlenberg, Hannover, Germany. Some of these refugees are so weak physically that one passenger must be assigned as an aide to another, who finds it very difficult or impossible to negotiate the platform of railway coaches or the steps between cabins and dining salon on the *Beaverbrae*.

Our picture shows 17 full orphans at Camp Muehlenberg. In most cases the loss of parents was a direct result either of the war proper or due to those hectic days of flight following the end of fighting. What stark tragedy is written on those registration cards in the CCCRR office, where in place of the usual factual data regarding parents there appears only the comment "Von den Russen verschleppt" (dragged away by the Russians). Much of the clothing worn by the smaller girls in the picture came out of used clothing parcels sent to CCCRR by loyal friends in Canada, California, Indiana, and Wisconsin. Two of the youngsters shown reached camp with only one pair of wooden shoes each. The twins shown in the front row could not be sent to Canada on Sept. 18 because they are so badly undernourished that they require a special diet for several weeks. It is hoped that this diet (difficult to acquire in Germany) will provide the necessary strength to permit their sailing on the next voyage of the *Beaverbrae*, about Dec. 6.

Of the 784 *Beaverbrae* passengers, 490 (62½%) are Lutheran, 227 (29%) Roman Catholic, while the remaining 8 are divided among Baptists (56), M nonites (7), Pentecostals (3), and G Catholics (1). Of the more than 4 refugees that have now gone to Can under the auspices of CCCRR, well half have been members of the Luthe faith, their resettlement in Canada b sponsored by Canadian Lutheran W Relief (in which all Lutherans in Can co-operate), one of the four member CCCRR. The others are Catholic, M nonite, and Baptist colonization and im gration societies.

Mr. T. O. F. Herzer, LL. D., a mem of Redeemer Lutheran Church (Mo.) Winnipeg, is treasurer of Canadian theran World Relief and temporary ch man of CCCRR. Lt. Col. L. W. Mein U. S. Army, Retired, is currently direc the operations of CCCRR in Europe. to now all operations have been c centrated in Camp Muehlenberg, H nover, in the British Zone of Germa but plans are under way to begin ope tions also in Austria in the very n future.

L. W. M

Orphans at Muehlenberg Camp, Germany, Adopted by Canada

All-Lutheran Youth Conferen

Under the sponsorship of the direct of youth work in the various Luthe synods, an All-Lutheran Youth Confere was held some weeks ago at Valpara University. In addition to the youth rectors, the three-day conference was tended by representative young people each Lutheran youth group, to give a to attendance of approximately 150. T purpose of the conference was "to gai wider acquaintance with youth work other Lutheran groups through the int change of ideas and experiences and encourage and help the young people these Lutheran groups to meet more eff tively through their own youth progr the challenge of the time in which live." In harmony with these objecti the papers presented and the discussi held emphasized the problems and opp tunities common to the youth work in Lutheran groups. Each group prepar a history of its organization, together w a summary of its current program a projects, for distribution among the me bers of the conference. The program the conference included an essay "Group Work and the Youth Program the Church," presented by Prof. O.

eiss, executive secretary of the Walther ague. This essay was followed by sec- nal meetings in which the principles group work were applied specifically to following phases of the youth program: rship, community singing, recreation, l group discussion. These sectional etings were led respectively by Pastor R. Kretzmann, pastoral member of the lther League Executive Board; Ger- d Schroth, Walther League Choral ion director; Miss Esther Kaspar, ed- of the Walther League *Workers arterly;* and Prof. O. H. Theiss. "Lead- hip in the Youth Work of the Church" s presented by Pastor Marcus Rieke, ith director of the American Lutheran urch. "Young Adults" was the subject the presentation made by Pastor Joseph Frease, executive secretary of the Lu- r League of America. Pastor Oscar C. nson, until recently executive secretary the Luther League of the Evangelical theran Church and now president of the theran Bible Institute of Minneapolis, ke on "The Original Pattern" and aded for more intense Bible study, more quent prayer, and a greater readiness endure all things for Christ also in youth work of the Church. The rec- ational period each afternoon was under direction of Miss Esther Kaspar, who games particularly adapted to the pur- ses of a Christian youth group. The lowship dinner of the conference was ld in conjunction with the Music In- tute conducted each year by Valparaiso iversity and featured addresses by . Edgar Carlson, president of Gustavus olphus College, and by Dr. Edward chlin, prominent Lutheran organist. . Walter Bauer, dean of the faculty Valparaiso University, served as toast- ster. Matins and vespers were con- cted by Dr. O. P. Kretzmann, president Valparaiso University. On Sunday rning, the conference attended Im- anuel Lutheran Church of Valparaiso, ere Pastor Armin Oldsen preached the mon.

OTTO H. THEISS

Seminar at the University of North Dakota

Eighty-four pastors from Illinois, Iowa, nnesota, North Dakota, and South Da- ta were registered at the second annual itheran Seminar held at the University North Dakota in Grand Forks, August —21.

The Rev. O. L. Proehl, Lutheran stu- nts' pastor at the University and dean the Seminar, presented the following culty members: Dr. G. M. Bruce, pro- sor of New Testament at Luther Theo- gical Seminary, St. Paul, Minn.; Dr. E. Carlson, president of Gustavus Adol- us College, St. Peter, Minn.; Dr. A. R. etzmann, pastor of the Church of Saint ke and contributing editor to the *Cresset* agazine, Chicago, Ill.; Dr. Herman Sasse, ofessor of Systematic Theology at the iversity of Erlangen. Dr. Sasse's sub- ct was "The Crisis of Western Civiliza- n and the Lutheran Church." Dr. Kretz- ann dealt with the practical problems of e ministry. Dr. Carlson presented a udy of Luther and his theology from the dings of recent Swedish theologians. r. Bruce brought an exegetical study on e Epistle to the Hebrews.

The group of pastors attending the Seminar went on record as favoring the publishing of the lectures which are to be presented at the Seminar.

Through the courtesies of Dr. J. C. West, president, facilities on the beautiful campus of the University of North Dakota were made available. Classrooms, library, and dormitory and dining room facilities are the most convenient.

R. S. AANESTAD

The Rev. George Shibata Commissioned as Missionary to Japan

The commissioning of our first missionary of Japanese ancestry took place in his home church, the Lutheran Church of Our Redeemer in Oakland, Calif., on Oct. 10, when the Rev. George Tomoo Shibata was commissioned as missionary to Japan. The event was one of historic significance, as our Lutheran Church, fifty-five years after its original resolution to proclaim the Gospel in Japan, prepares to send Missionary Shibata to the land of his ancestors to labor at the side of Missionary William Danker, who arrived in Tokyo in September.

For the members of the Lutheran Church of Our Redeemer and for their pastor, the Rev. Frank A. Haedicke, the day of the commissioning was one of special rejoicing and thanksgiving to God. Missionary Shibata, as a boy, was brought to the Sunday School of Our Redeemer by a playmate in 1929 and a few years later was confirmed at the altar of Our Redeemer. Upon the encouragement of Pastor Haedicke and with the assistance of members of his congregation, young Shibata undertook to study for the holy ministry at our California Concordia College in Oakland and was graduated from our St. Louis Seminary in 1945. Since then he has served Japanese-American groups in Minnesota and New Jersey until called for the work in Japan by our Board for Foreign Missions. How wonderful are the Lord's ways! During the years of Missionary Shibata's preparation for the ministry there was little thought of extending our foreign mission enterprise into Japan. And now, when God has opened for our Church a most promising door of missionary opportunity among the 80 million people in the Land of the Rising Sun, only half a million of whom have been reached by the Gospel, He also gives to our Church a consecrated young Christian Japanese pastor and missionary, all ready and equipped by study and experience to enter the labor of the Lord's harvest in Japan. Similarly, God has also placed into our hands for this day of missionary opportunity the necessary material means to support His work in Japan.

The commissioning sermon was delivered by Pastor Haedicke, and the commissioning was performed by the undersigned, chairman of the Board for Foreign Missions, assisted by Prof. Ernest Scaer, Pastors A. Hansen, Herman Theiss, Carl March, Frank A. Haedicke, Arnold Levenhagen, and Otto Rohrer.

Pastor Shibata and his wife are at present engaged in language study at Berkeley, Calif. They hope to sail for Japan early next year with their two small children, George and Martha.

ROBERT G. LANGE

Thanksgiving

We lift our hearts and hands to Thee
And thank Thee, Lord above,
For all the blessings of the year
And for Thy wondrous love.

O Lord, Thy bounteous hand again
Has filled our garner floor,
Thou didst protect our native land
And keep war from our door.

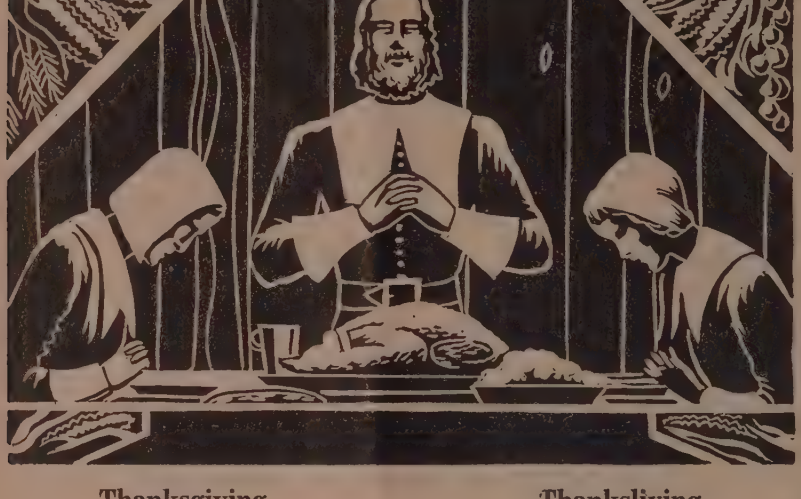
Thou feedest us from year to year
And life and health bestowst.
Thy wisdom never plans in vain,
All goodness from Thee flows.

There's not a tree or flower on earth
But makes Thy glories known;
The sun and moon and stars are ruled
By order from Thy throne.

On Thee each moment we depend;
If Thou withdraw, we die.
Lord, bless us in the coming year,
And be forever nigh.

Peoria, Ill. CARL G. KOCH

Commissioning of Missionary George Tomoo Shibata



Thanksgiving

We thank Thee, Lord, for things which did not happen,
For grave misfortunes which have passed us by,
We thank Thee that in all this world-wide conflict
We still can lift our hearts to Thee on high!

We thank Thee for the plenteous blessings showered
On this our native land day after day.
The labor of the year again completed,
The bins are full, the fruit is put away.

We thank Thee for this land of hope and promise,
And that in spite of recent dreadful war,
We still are free to toil, for by Thy mercy
The enemy was kept far from our shore.

But most of all upon this day of gladness
We're thankful for the right to worship Thee.
Oh, grant this freedom to all generations
Until we praise Thee in eternity!

MARIE C. TURK

Thanksliving

Ten thousand voices thanks are giving
Each year upon our day of praise;
But, oh, how few their thanks are *living*
Through all the year's remaining days!

Our gifts of gold to God are precious;
He listens to our humblest lays.
But He has said: "Present your bodies
A living sacrifice of praise" (Rom. 12:1).

A living sacrifice! Our bodies,
With all their talents, are His own;
For He created and He bought us,
Our lives belong to Him alone.

Israel of old, first killed its off'rings,
Then burnt them in the altar fires;
But we must kill our sinful natures,
Our evil thoughts and wrong desires.

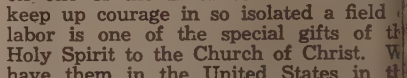
To give our gifts and sing His praises
Is proper on Thanksgiving Day;
But if we really are God's children,
We'll sacrifice *ourselves* each day.

GERTRUDE E. WARTCHOW

From a Pocket Notebook

According to Mr. O. A. Dorn, manager, the year's business of Concordia Publishing House ran up to $2,632,000. In spite of greatly increased costs and relatively minor increases in sale prices, the Publishing House was able to turn $100,000 over in profits to Synod. . . . Pastor M. J. Hoffmann of Lawndale, Calif., reports that Southern California will have its first resident pastor for a Mexican Mission, when Cand. David Stirdivant comes to Santa Ana. . . . The Rev. Walmar H. Frank of Good Shepherd Church, Tulsa, has out some original promotion material for his course of "Public Lutheran Lectures." You have guessed what those are, but there are ingenious ways of avoiding the impression of going to school. . . . From Manchester, Conn., comes a very attractive and an unusual "Stewardship Album" by the Rev. Paul G. Prokopy, which, we don't hesitate to say, ninety per cent of all who receive it will read and study. When Pastor Prokopy goes to the homes and reviews his "Stewardship Album" with the individual members, he has done his share to stave off the threatening synodical deficit. . . . As a token of appreciation for services rendered the past twenty-four years to Our Saviour Church (the Rev. E. H. Buchheimer, pastor) the friends of Fred Steiner, elder, presented him with a new car. This gives you just an idea how they do things in our Detroit congregations. . . . *Our Sunday Visitor*, national Catholic weekly, lists among "The Best Supporters of Religion" first the Mennonites, second the Seventh Day Adventists, and third the Missouri Synod Lutherans. Besides the high per-capita average the *Visitor* refers to the fact that "V-J Day had hardly arrived when this Synod, counting a million members, raised $5,000,000 for European War Relief in very short order." . . . In the State of Illinois no fewer than eight congregations of our Synod have their services regularly broadcast by radio. . . . Just as well inspect the electric wiring in churches, schools, and parsonages before adding another load of current through Christma tree wiring. We just ran across a 19 note regarding the conflagration in t home of Teacher C. F. Seefeldt of Grafto Wis., which destroyed the furniture a carpet of the room as well as the yea Christmas gifts. . . . With the aid of very excellent commercial artist, Walt Geweke, the Rev. A. R. Kretzmann Chicago has supplied many original d signs before creating the new synodic seal. Acting upon an inquiry, Past Kretzmann writes: "Together we ha now done all the symbols in the ne Catechism, which I don't think has be mentioned anywhere, the seal for t Wheat Ridge Foundation, the emblem f the Chicago Centennial celebration, t bookplate for the library at River Fore the official seal of the Concordia Teache College at Seward, Nebr., as well as, course, the seal of our own (St. Luke church, and quite a number of others this area." . . . You take the Metro (u derground) at the Place de la Concord and with one change you arrive at t Station Constitution. You come to t surface and find yourself still in ancie Paris, all the streets lined with sho with people living beyond and above the seven stories in which about two mi lion of the 2,850,000 inhabitants of Pa live. You walk down a few blocks on t street called Abbé Groult, and at No. 1 you enter, walk to the second floor, whe the concierge, or housekeeper, lives, a you find yourself in the home of Past Frederick C. Kreiss, who serves our Par congregation. It would so happen th he was on a well-earned holiday in Alsa when we called, but there was oppo tunity to inspect the property and med tate for a few minutes in the quiet chap off one of the inner courts. That me keep up courage in so isolated a field labor is one of the special gifts of t Holy Spirit to the Church of Christ. W have them in the United States in t sage-brush areas of the West and in lon some valleys of the great Northwes

G.



Portland Concordia Dedicates Second New Building

Undeterred by a driving Orego rain, hundreds of Lutherans from vari ous parts of the Pacific Northwest as sembled on the campus of Concordi Academy, Portland, on Sunday after non, Sept. 26, to witness the dedicatio of the first unit of Luther Hall, Con cordia's new administration and class room building. This is the secon building on the Portland campus to b dedicated within the space of a yea The new dormitory, Centennial Hal was dedicated in September, 1947.

The festival address was delivere by Prof. Albert H. Wessling of Cali fornia Concordia College, Oaklan President Thomas Coates performe the rite of dedication, and the Rev Martin H. Zagel of Portland served a

irgist. The Concordia Students' orus sang an anthem.

Luther Hall is notable in that it has en erected entirely through the gifts the members of the Oregon and ıshington District, at a cost of ap-)ximately $100,000. This represents average per-capita contribution to s project of about $5 for each mem- of the District. The first unit com-ses classrooms and offices, together th temporary quarters for the chapel d library. The synodical convention Chicago in 1947 authorized the con-uction of a chapel and library wing, ıich is to adjoin the west end of the esent building.

Luther Hall, like its companion ilding, Centennial Hall, has been ilt with a view to efficiency, safety, d beauty. Completely fireproof, the sic structure is of reinforced con-ete, while the exterior is of face ick. All the floors are of concrete d are to be covered with asphalt tile. rtitions are of hollow brick, and spe-

Campus View, Concordia Academy, Portland, with Luther Hall at Left

al attention has been paid to the hting of the classrooms.

Special tribute should be paid to the emory of the late Rev. George F. hmidt of Seattle, who directed the nd-raising campaign for the erection Luther Hall and who was responsible r the exceptional success of this effort.

The Concordia Guild, a District-ide women's organization, met on the mpus on the day following the dedi-tion and voted to finance the land-aping of the grounds. This group of ergetic and loyal women raises an nual budget of some $2,000 in sup-rt of Concordia Academy. CORR.

Obituary

All obituaries and death notices should be nt to Prof. W. G. Polack, 801 De Mun Ave., . Louis 5, Mo.

The Rev. Walter C. Wangerin (died pt. 19, 1948) was born in Sollitt, Ill., on ct. 16, 1891. After confirmation he en-red Concordia College, Milwaukee, Wis., d was graduated from this institution 1912. He completed his theological udies at Concordia Seminary, St. Louis, o., in 1915.

Thirty-three years ago, on Aug. 18, he as ordained and installed as pastor of . John's Church, Lexington, Ky. In October, 1919, he became the pastor of St. John's Church at Lombard, Ill. Since February, 1930, he was pastor of Immanuel Church, Grand Rapids, Mich.

Rev. Wangerin served the church at large in various capacities. From its inception he was a member of the Board of Appeals of The Lutheran Church — Missouri Synod. In the Michigan District he served as a member of the District Council and as chairman of the Committee on Constitutions. He also served as a member of the Board of Directors of the Children's Friend Society, Bay City, Mich. For fifteen years he was chairman of the North and West Michigan Pastors' Conference.

On Oct. 12, 1916, Rev. Wangerin married Erna Geertz of Lexington, Ky. Their union was blessed with three children, one of whom is the Rev. Walter M. Wangerin of Chicago.

Rev. Wangerin was granted a leave of absence by Immanuel on March 1, 1948, because of illness. His condition, however, did not improve. In August he re-entered the hospital, where he died about six o'clock on Sunday morning, Sept. 19, at the age of 56 years, 11 months, and 3 days. He is survived by his wife, one daughter, two sons, two daughters-in-law, five grandchildren, and one sister.

Funeral services were conducted on Wednesday, Sept. 22. The Rev. Edward Lang, Grand Rapids, held a private service for the family at the parsonage. The body lay in state at Immanuel Church from 11:00 A. M. until 2:30 P. M. The Rev. Andrew Zeile, President of the Michigan District, preached the funeral sermon. The Rev. H. P. Dorn, Grand Rapids, spoke in behalf of the North and West Michigan Pastors' Conference; the Rev. Martin Mayer, Frankenmuth, for Synod's Board of Appeals; the Rev. Louis Heinecke, Utica, for the Children's Friend Society of Bay City; the Rev. E. L. Schwan, Grand Rapids, for the brethren of the English District; and Mr. S. J. Roth, Superintendent of Schools of the Michigan District, for the teachers and pupils of the Michigan District. The Rev. Martin W. Brauer, assistant pastor of Immanuel, served as liturgist and read the committal service. Interment took place at Rosedale Memorial Park, near Grand Rapids. MARTIN W. BRAUER

DEATH NOTICE

Pastor Herman Ruhland, em., died on Oct. 13, 1948, at Philadelphia, Pa., and was buried on Oct. 16. M. A. BERNER

The Rev. Fred G. Wyneken, em., died Oct. 29, 1948, at his home in Santa Monica, Calif., of cerebral hemorrhage. Age 73. Burial, Inglewood Park (Calif.) Cemetery. CHESTER A. WYNEKEN

Van Nuys, Calif.

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

The Martin Luther Christmas Book. Translated and arranged by Roland H. Bainton. Muhlenberg Press, Philadelphia. 76 pages, 10×7. $2.50.

Dr. Bainton is Yale's leading professor of church history and is America's foremost Luther scholar today. He has here translated from Luther's writings vivid portrayals of the events of the Nativity, and the text has been embellished with very fine reproductions of famous woodcuts by Duerer, Schongauer, and Altdorfer, contemporaries of Luther. Sermons from Luther ranging over thirty years of time have contributed to the text. G.

Fundamental Facts of Faith. A Manual of Instruction for Children and Adults, by H. Paul Boehne, Murphysboro, Ill. 95 pages, 7½×5. 50 cents.

A discussion of the teachings of Luther's Small Catechism, with many prooftexts suitable as a guide for the preparation of adults for church membership. A word of commendation is supplied by Dr. J. H. C. Fritz. Suitable also for discussion in Walther League, ladies' aid, and men's club meetings. G.

The Preparation of Sermons. By A. W. Blackwood. Abingdon-Cokesbury Press, Nashville 2, Tenn. 272 pages, 9×6. $3.00.

Contains much excellent advice for sermon-making, originating from the experience and observation of a professor of homiletics at Princeton Theological Seminary. Contains a good index and many fine bibliographies suggesting further reading. G.

Excursions into the Bible. By N. N. Ronning. The North Press, 5 Fourth Ave., S., Faribault, Minn. 48 pages, 7¾×5. 50 cents.

A well-known Norwegian American journalist writes out of fifty years of Bible study these short topics for stimulation and guidance in Bible reading. G.

The Polity of the Churches. By J. L. Schaver. Vol. 1, 268 pages; Vol. 2, 336 pages; 7½×5. Church Polity Press, 350 W. 69th St., Chicago. Both volumes, $6.00.

The first volume in this set describes the church polity, or form of government, discusses general principles of church organization, including the Episcopal, Congregational, and Lutheran forms of church government, the function and authority of major assemblies, of the ministers, of deacons and elders, and includes a discussion of church discipline. The price of this first volume is $3. The second volume treats the government and discipline of the Christian Reformed Church — which contains also rulings on secret societies. The second volume sells for $3.50. Both volumes contain a wealth of pertinent and exact information. G.

This Blest Communion! By Paul H. Burgdorf. Northwestern Publishing House, Milwaukee, Wis. 208 pages, 5¼×8. $2.00.

This volume presents a series of fifteen Communion sermons which the author delivered before his congregation, St. John's Lutheran Church, Clinton, Iowa. The texts treated are Scripture passages which form part of the Communion Service in our hymnal. Pastor Burgdorf in simple language makes the Order of Communion meaningful to his readers, so that they may partake of the Lord's Supper with discernment, as worthy communicants, and in full measure receive its heavenly blessings. Careful reading of these stimulating messages will create a deeper consciousness of our need to come to the Lord's Table frequently. A prayer to be offered before receiving the Sacrament follows the last sermon. The rather large clear print on heavy, pure white pages and the wide spacing of the lines make for easy reading. G. V. S.

Our Redeemer: A Cathedral of Gospel Art. By L. A. Schuessler, 6418 S. Harvard Ave., Chicago. 93 pages, 6×9. Price, $2 cloth, $1 paper.

Descriptive of the art in stained and painted glass, carved wood and stone, in Redeemer Church, Chicago. The descriptions are very explicit and each feature is illustrated with photo engravings. Building committees will make good use of these suggestions for artistic embellishment. G.

Make Your Own Merry Christmas. By Anne Wertsner. 112 pages, 5½×8. M. Barrows and Co., 114 E. 32d St., New York 16, N. Y. $2.00.

Contains chapters on selecting a Christmas tree, the making of wreaths, Christmas decorations, symbols, centerpieces, table settings and favors, illustrated with many good drawings and 20 pages of recipes. The author is an expert in flower culture. G.

Music

Reviewed by Walter Wismar

Sing We All Noel. By A. H. Stellhorn.

Christmas Joy. By Wm. A. Kramer. Prices: Single copy, 7 cents; 12 copies, 72 cents; 100 copies, $5.00.

Two well-prepared children's Christmas services are herewith made available to our congregations by Concordia Publishing House. Both were prepared by men whose work in the interest of parish education is known to our people. We urge our pastors and teachers to examine and use these services, both of which contain carefully selected materials which parents and children will enjoy. W. E. B.

Salvation is Created (8381). By Tschesnokoff-Norden. TTBB. 15 cents.

We recommend this number despite the fact that we ordinarily hesitate to recommend selections by the Russian masters for the Lutheran church service. The music is good; low basses are required for a good performance.

As Wither Grass and Flowers (CH 58). By Robert Hernried. SATB. Accompaniment optional. 20 cents.

Crucifixion (CH 59). By Robert Hernried. SATB. Accompaniment optional. 20 cents.

Psalm 84 (CH 60). By Robert Hernried. Unison, with accompaniment. 10 cents.

We are happy that Concordia Publishing House is making these three numbers by an able composer available. The first composition listed is of moderate difficulty, the second is less difficult, and the third simple. Also the German text of the first two is given.

Te Deum Laudamus in B Flat (9708). By Charles V. Stanford. Arranged for SSA by Edwin Arth. Kraft. Accompanied. 20 cents.

A good treble arrangement of a well-known setting of the *Te Deum* by a prominent English composer of the 19th century. Not difficult, but joyous and robust.

A Song of Joy (580). By Don Malin. SSAATTBB. Accompanied. 15 cents.

A vigorous composition by an American composer. Well suited for festive occasions and mass choruses. Not difficult, though the voices are divided.

Sleepers, Wake. By Ph. Nicolai. Arr. by Ph. Wolfrum.

Rejoice, Ye Christians, Loudly. Harmonized by J. S. Bach. Arr. by Howard D. McKinney. Unaccompanied.

Two good arrangements for male voices of two stalwart chorales. Price for the two (8371) 15 cents.

Organ Suite. By Alfred T. Plante. $1.25 net.

Mr. Plante writes with a facile and sure pen, and his music is spontaneous and fresh. A rather good performer is needed for an effective performance of the last movement.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

CANDIDATES

Ordained and Installed:

Lucht, Alfred, in Trinity Congregation, St. Walburg, Grace Congregation, White Eagle, and Zion Congregation, Flat Valley, Sask., Can., by John Lucht, 17. Sun. p. Tr., Sept. 19.

Nauss, Allen, as instructor in St. Paul's College, Concordia, Mo., by A. H. Griesse, 17. Sun. p. Tr., Sept. 19, and in Trinity Congregation, Alma, Mo., as assistant pastor by A. H. Griesse, 21. Sun. p. Tr., Oct. 17.

Schick, Richard, as missionary at large of the California and Nevada District in Trinity Church, Sacramento, Calif., by Pres. C. Fickenscher, 20. Sun. p. Tr., Oct. 10.

PASTORS

Commissioned:

Nees, Martin E., as missionary to the Negroes in Kansas City, Kans., in Grace Church, Kansas City, Kans., by Rud. W. Scheffel, 19. Sun. p. Tr., Oct. 3.

Ressmeyer, Rudolph P. F., as missionary in Spokane, Wash., by T. E. Dorpat, 18. Sun. p. Tr., Sept. 26.

Shibata, George T., as missionary in Japan in Our Redeemer Church, Oakland, Calif., by R. G. Lange, 20. Sun. p. Tr., Oct. 10.

Installed:

Boehmke, A. Karl, in Pilgrim Congregati Westgate, Md., by Kenneth L. Ahl, 18. S p. Tr., Sept. 26.

Braem, Theo., in St. John's Congregation, doura, Minn., by A. A. Dierks, 11. Sun. p. Aug. 8.

Brandt, Victor L., in Amherst Lutheran C gregation, Buffalo, N. Y., by G. Karkau, Sun. p. Tr., Oct. 17.

Hannemann, Walter, in Trinity Congregati James, S. Dak., by L. A. Oberheu, 19. Sun Tr., Oct. 3, and in St. John's Congregati near Groton, S. Dak., by J. E. Schwarti 20. Sun. p. Tr., Oct. 10.

Hoffman, Herman, in Zion Congregation, A Minn., by N. F. Seebach, 19. Sun. p. Oct. 3.

Jonas, Arnold, in Pilgrim Congregation for Deaf, Los Angeles, Calif., by Pres. Arm E. Mueller, 20. Sun. p. Tr., Oct. 10.

Kohlmeier, W., in Trinity Congregation, Eure Calif., by Pres. C. Fickenscher, 21. Sun. Tr., Oct. 17.

Lobeck, Martin H., in Mt. Calvary Congregati West View, Pa., by H. K. Dietrich, 20. S p. Tr., Oct. 10.

Maahs, Herbert, in St. Mark's Congregati Ferndale, Calif., by Pres. C. Fickenscher, Sun. p. Tr., Oct. 17.

Sauer, Alfred von Rohr, as Professor in C cordia Seminary, St. Louis, Mo., in Imman Church, St. Louis, Mo., by Pres. E. L. Rosch 20. Sun. p. Tr., Oct. 10.

Tiemann, K. H., in Trinity Congregation, Francis, Kans., by E. H. Martens, 21. Sun Tr., Oct. 17.

Winkler, Wilbert, in Christ and North Sh Congregations, Sheboygan, Wis., by E. Schmidt, 20. Sun. p. Tr., Oct. 10.

Witte, Louis F., in St. Peter's Congregat Devils Lake, N. Dak., by H. C. Mueller, Sun. p. Tr., Oct. 17, in St. Paul's Congre tion, Penn, N. Dak., 21. Sun. p. Tr., Oct and in Hope Congregation, Southam, N. D 22. Sun. p. Tr., Oct. 24, by H. C. Mueller.

TEACHERS

Installed:

Freudenburg, Carl E., in Christ Congregati Jacob, Ill., by W. O. Petzoldt, 15. Sun. p. Sept. 5.

Pohland, Arnold E., in Ascension Congregati Charlotte, N. C., by Leslie F. Frerking, Sun. p. Tr., Aug. 29.

Schumann, Wilbur G., in St. John's Congre tion, Hannibal, Mo., by W. G. Schwehn, Sun. p. Tr., Oct. 10.

Stichweh, H. F., in Trinity Congregation, C roy, Iowa, by Raymond W. Fechner, 21. S p. Tr., Oct. 17.

Wolter, Martin T., in St. Paul's Congregati Westlake, Ohio, by William J. Single, Sun. p. Tr., Oct. 3.

Zeddies, Charles, in St. Paul's Congregati St. Clair Shores, Mich., by Norman Rie 20. Sun. p. Tr., Oct. 10.

Cornerstone Laying

Colorado Springs, Colo. Immanuel Congre tion (Walter A. Enge) for a new church, Sun. p. Tr., Oct. 3.

St. Paul, Minn. Lake Johanna Congregat (H. Beltz) for a new church, 20. Sun. p. Oct. 10.

Topeka, Kans. Hope Congregation (Fred Duever, vac. P.) for the new parish chapel, 21. Sun. p. Tr., Oct. 17.

Dedications

Antigo, Wis., R. 2. The new organ and chi of St. Peter's Congregation (C. J. Seege 19. Sun. p. Tr., Oct. 3.

Bottineau, N. Dak. The new organ of Savior Congregation (N. E. Brauer), 19. S p. Tr., Oct. 3.

Canton, Ohio. The new church of Our Sa Congregation (E. A. Neitzel), 17. Sun. p. Sept. 19.

Danvers, Minn. The new church of Our deemer Congregation (W. Walther), 20. S p. Tr., Oct. 10.

Hattiesburg, Miss. The new church of St. Jo Congregation (M. A. Buerger), 20. Sun. Tr., Oct. 10.

Kansas City, Mo. The ground floor of the parish hall of Our Redeemer Congrega (Hartwig Dierks), 21. Sun. p. Tr., Oct. 17.

La Valle, Wis. The new organ of Zion C gregation (Martin H. Mueller, Sr.), 20. S p. Tr., Oct. 10.

Porterville, Calif. The first unit of the church of First Congregation (E. P. Leisin 16. Sun. p. Tr., Sept. 12.

Renault, Ill. The new organ of Holy Cr Congregation (Frank Schaefer), 20. Sun. Tr., Oct. 10.

Antonio, Tex. (Terrell Heights). The new urch of Mt. Calvary Congregation (W. E. hlecht), 13. Sun. p. Tr., Aug. 22, and the w organ, 15. Sun. p. Tr., Sept. 5.
Grove, Tex. The new organ of St. Paul's ngregation (M. J. Scaer), 21. Sun. p. Tr., t. 17.

Anniversaries

(25th, 50th, 75th, 100th)

ter, Nebr. St. John's Congregation (E. B. lst) the 50th, 20. Sun. p. Tr., Oct. 10.
lheim, Mo. Trinity Congregation (Wm. O. hmidt) the 100th, 20. Sun. p. Tr., Oct. 10.
oln, Mo. Immanuel Congregation (R. H. ck) the 50th, 21. Sun. p. Tr., Oct. 17.
r Grove, Ill. Bethlehem Congregation (W. Lippmann) the 50th, 21. Sun. p. Tr., t. 17.

Conference

ors' and Teachers':
oviso Pastors' and Teachers', Nov. 11, 9:30 ., Trinity, Lombard (York Center), Ill., H. Constien, pastor. The Importance of hology for Pastors and Teachers: Adolph tschel. Why Pastors and Teachers Should urage Good Lutheran Laymen to Seek ic Office: Daniel Poellot. — A. H. Constien, *rman;* Miss Luella Spitzack, *Secretary.*

Call for Nominations

. Paul Bretscher declined the call extended m by the Electors of Concordia Seminary, ouis, Mo., to teach the courses in Philos- and related subjects.
e Board of Control of Concordia Seminary, ouis, Mo., therefore again calls upon the regations of Synod to nominate candidates he second additional professorship allowed e Centennial Convention.
e new professor is to be called for Philos- and Systematic Theology. It is essential in addition to having pursued studies in sophy, he be a sound Lutheran theologian, to teach in the department of systematic logy. Members of the faculty at the ouis Seminary must also serve as censorial ers and editors of Synod's official organs. ch congregation is entitled to nominate candidate for this office.
l nominations and communications relating e candidate should not later than Dec. 15 the hands of George W. Wittmer, Sec- y, Board of Control, 3543 Pestalozzi St., ouis 18, Mo.

Announcements

e *Rev. Guillermo Dionisio* of Manila, P. I., successfully passed a colloquium conducted he following pastors: O. H. Schmidt, Al- A. Carino, and Rudolph Prange. The ining Committee of the Lutheran Church issouri Synod hereby declares Pastor Guil- o Dionisio eligible for a call in our Synod. gned: G. Chr. Barth, D. D., Louis J. Sieck, , F. A. Hertwig, *Chairman.*
t. 14, 1948

e *Rev. Arthur William Borkenhagen*, a uate of the Lutheran faculty of Warsaw versity, formerly a pastor of the Lutheran ch in Poland, then a resident of London, and, has successfully passed a colloquium ucted by Pastors S. Erik K. Peyser and leo. Pearce in London. The Examining mittee of the Lutheran Church — Missouri d hereby declares Pastor Borkenhagen ble for a call in our Synod. — Signed: Chr. Barth, D. D., Louis J. Sieck, D. D., . Hertwig, *Chairman.*
t. 25, 1948

e *Rev. Oskar Puhm*, formerly a pastor in Esthonian Evangelical Lutheran Church, applied for a colloquium in order that he be eligible for a call in Synod. — H. J. s, *President of the Atlantic District.*
v. 1, 1948

stor *Martin A. Pullmann* has been ap- ed Visitor of Circuit No. 3 of the Beaver y Circuit to succeed Rev. Edw. C. Schmidt, accepted a call into another Circuit. — I. Meyer, *President of the Kansas District.* dependence, Kans., Oct. 26, 1948

stor *Berthold J. Loesel* has been appointed or of Circuit No. 5 of the Topeka Circuit ucceed Rev. R. Hildebrandt, who accepted ll into the Northern Nebraska District. — I. Meyer, *President of the Kansas District.* dependence, Kans., Oct. 26, 1948

Family Life Committee at Work

nod's President, Dr. J. W. Behnken, by dical resolution appointed a Committee to r the question of "marriage, divorce, and rriage."

This Committee was merged with a sub-committee of the Board for Parish Education to avoid duplication of effort as well as a needless expenditure of time and money.

This Committee on Family Life has held several meetings under the chairmanship of Prof. W. F. Wolbrecht of Seward, Nebr., with Rev. Oscar Feucht as secretary.

The Committee hopes, under God, to institute a thorough study of marriage, family life, divorce, and pertinent questions. It hopes to enlist the assistance of expert scholars in various fields, such as the Old Testament, the New Testament, Patristics, Luther, the Confessions, plus such secular subjects as psychology, sociology, and medicine.

The Committee plans to bring the findings of these scholars together and then to report the results to the church at large.

Because of the importance and the magnitude of this venture the Committee herewith solicits the gracious assistance of any pastors, laymen, or conferences who can contribute helpful studies to the questions involved. Communications should be addressed to the Rev. Oscar Feucht, 3558 S. Jefferson Ave., St. Louis, Mo.

Winter Quarter at Concordia Teachers College, River Forest, Illinois

Due to the fall graduation we will be able to accept, for the College Department *only*, a limited number of male students in our teacher-training course, beginning with the winter quarter, Dec. 13.

Gifted and consecrated young high school graduates who would like to do full-time work for the Savior are urged to consult with their pastors or teachers on our Church's need for parish school teachers.

For a college catalog and other information as well as application blanks write at once to Arthur Klinck, *President*, Concordia Teachers College, River Forest, Ill.

Note to Contributors

Contributors to the Lutheran Witness are requested to use the name "The Lutheran Church — Missouri Synod" where otherwise they would have said "Evangelical Lutheran Synod of Missouri, Ohio, and Other States." In all cases where ordinarily they would have said "Missouri Synod" they are requested to say "Missouri Synod." This is in line with universal usage, which calls for the complete name of an organization only in official documents. — The Editors.

Available

Used *altar cross*, electric *candlesticks*, and two silver-plated *Communion* trays with thirty-six glasses each are available to a mission congregation. Send your request to the Rev. Carl H. Harman, 497 Forest Ave., Glen Ellyn, Ill.

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We have a *reed organ* in good repair that we should like to donate to some mission congregation in need of such an instrument. It may be had for the shipping charges by addressing F. H. Rogner, *Secretary*, St. John's Lutheran Church, Mayville, Wis.

Immanuel Lutheran Church, Kingston, N. Y., offers as gifts to mission congregations two Estey *reed organs* and a *pulpit*. Recipient pays crating and shipping costs. Address: Rev. E. L. Witte, 22 Livingston St., Kingston, N. Y.

Needed

New mission urgently needs *pews* or *chairs* for 100 persons, *baptismal font*, Sunday school *hymnals*, small *lectern, altar appointments* and *Communion ware*. Write Rev. Julian G. Anderson, 4000 Columbus Ave., Minneapolis 7, Minn.

Wanted

German prayerbooks, such as *Weide meine Laemmer, Lasset die Kindlein zu mir kommen, Brosamlein, Unser Heiland*, are requested by our fellow Christians in South America. If you wish to donate any of these books, you may send them to Board for Missions in North and South America, 3558 S. Jefferson Ave., St. Louis 18, Mo.

McCook, Tex., mission congregation is looking for a good used church *organ*. Any congregation desirous of disposing of one please state price, addressing Alfred P. Duke, R. 3, Box 201, Edinburg, Tex.

Changes of Address

Pastors

Biesenthal, W. L., 1982 25th St., Detroit 16, Mich.
Birner, Charles, Box 361, Hinton, Okla.
Boriack, Paul A., 744 North Jay St., Rome, N. Y.
Brandt, Victor L., 660 Le Brun Road, Buffalo 21, N. Y.
Brauer, Peter, R. 2, Riesel, Tex.
Bringewatt, A. H., 4850 Grand Ave., Omaha 11, Nebr.
Buelow, Jul., North Branch, Minn.
Droegemueller, I., 324 George St., West Chicago, Ill.
Ebelke, H., 5 Williams St., Saranac Lake, N. Y.
Eggold, Henry J., 3425 Crescent Ave., Ft. Wayne 3, Ind.
Ferber, G. H., 2545 Daines Dr., Temple City, Calif.
Feuerstein, Charles P., 116—01 204th St., St. Albans 11, L. I., N. Y.
Hahn, B. P., 1917 W. Keefe Ave., Milwaukee, Wis.
Heidenreich, H. M., 225 N. Maple St., Sturgis, Mich.
Hildebrandt, R., R. 3, Wisner, Nebr.
Hoffman, H., Ada, Minn.
Huegli, Dr. A. G., 716 N. Kenilworth, Oak Park, Ill.
Jahsmann, Allan H., 3558 S. Jefferson Ave., St. Louis 18, Mo.
Jonas, Arnold T., 1746 W. 46th St., Los Angeles, Calif.
Kraus, Edw., *em.*, R. 5, York, Pa.
Lindemann, Fred H., Box 682, Chappaqua, N. Y.
Luekens, C. W., 242 Beech St., Berea, Ohio.
Maassel, Paul, Munich, N. Dak.
Marquardt, A. C., R. 1, Shobonier, Ill.
Michalk, A. F., Schillersdorf, Bas Rhin, Alsace, France.
Muhlhauser, F. J., Basswood Hill, R. 1, Fillmore, N. Y.
Preisinger, Don C., 9844 77th Ave., Edmonton, Alta., Can.
Reinker, E., R. R., Juniata, Nebr.
Rossow, H. E., 934 W. Congress St., Ypsilanti, Mich.
Schmidt, Arthur E., *c. r. m.*, Lutheran Sanatorium, Wheat Ridge, Colo.
Schmidt, John C., *em.*, 4313 Kenwood Ave., Los Angeles 37, Calif.
Walther, Paul, Ormsby, Minn.
Wangerin, Harvey W., 1815 Vermont Ave., Connersville, Ind.
Wegner, H. H., Wyoming, Minn.
Winkler, W., 1504 W. Michigan Ave., Sheboygan, Wis.

Teachers

Bierwagen, Bernhard, 15895 Tacoma, Detroit 5, Mich.
Garske, Herbert, 4843 W. Melrose St., Chicago 41, Ill.
Gassner, Theo., 804 S. Clarkson, Denver 9, Colo.
Klawitter, Paul, Tobias, Nebr.
Kolzow, Roy A., R. 1, Roselle, Ill.
Sylwester, E. E., 2534 66th Ave., Oakland, Calif.
Wagner, Fred, Osmond, Nebr.

THE LUTHERAN WITNESS

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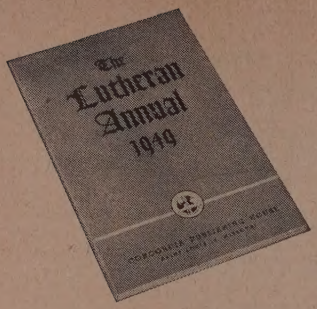

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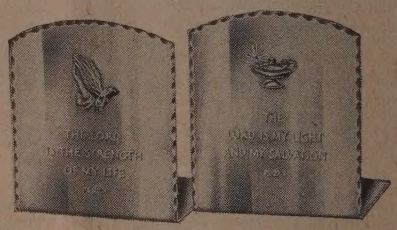

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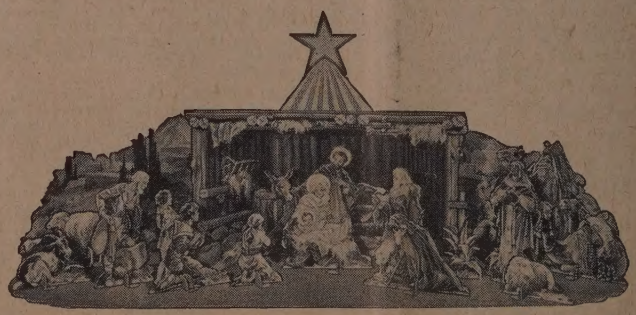

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